A LETTER OF Friendly Admonition TO A DIVINE of the SYNOD,

Upon occasion of a Sermon preached by him, *Octob.* 18. 1647.

TOGETHER,

With certaine *Quæres* presented to the SYNOD: Wherein the maine Objections against the *Common-Prayer* set forth in the Preface to the late *Directory* are examined; Together with other Acts that have been done against the suffering party of this KINGDOME.

And the Answer of the Synod *desired thereunto.*

By a hearty wel-wisher to Truth & Peace, *T. W.*

Si ego, quis ego, si non ego, quis?

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XUM

An Advertiſement to the Reader.

Honeſt Reader,

PRincipium bene agendi eſt bene ſapere, & præmium bene ſapiendi eſt bene dubitare; The beginning of well doing is to know well, and the preface of well knowing is to doubt well. Had this been the preface, or that the principle of thoſe with whom I have to do in this Treatiſe, for the leading on and rectifying of thoſe Acts which they have done, in order, or rather in diſorder to the Church. I ſhould not have needed to have troubled them or thee with ſo many doubts or Quæries as are here preſented to thy view, but their over-haſty reſolutions have brought forth theſe queſtions. Had they ſincerely and impartially examined their deſignes before hand, wee had beene ſaved the labour of this after examination of their performance; ſome may perhaps count me with the Proverb, That a fool may ask more queſtions than many a wiſe man can anſwer. & others may charge me with over-much arrogancy and boldneſſe, To take upon me the examination of the acts of a whole Synod, conſiſting of ſo many learned Divines; others may blot me and this book with the imputation of impertinency in ſeeming to require anſwers of them for thoſe things which are the Iſſues of another wombe, the ſharpe effects of the influence of another Conſtellation. And perhaps there will not be ſome wanting that will challenge me of leſſe clearneſſe, and of as little ingenuity in my proceeding in that I have not ſet up the particular markes that I have ſhot at, before every ſhaft that I have let go, that is to ſay, That I have not ſet downe the particular paſſages of the Directory againſt every Quære which is paſſed upon them. And indeed it is but reaſon, that I who am ſo forward to require ſatisfaction of others, ſhould not be backward in giving

ſatisfaction to others that may require it of me: mine anſwer therefore to them that ſhall examine me, or that ſhall make any of the aforeſaid objections againſt me, is this:

To the firſt, That it is too true, That it is very eaſie for wiſedome to be pozed and puzzled by folly. The many unneceſſary, fruitleſſe, unſober and pernitious queſtions of this age, that is ſicke of an inquiſition, do too plainly and evidently convince it. But yet though curioſity hath the ſtamp both of malevolency and folly upon it, yet it may be remembred, that as wiſe men are bound in reaſon to cleare and juſtifie thoſe acts which they do of publique concernment: ſo it may bee the part of honeſt and ſober men to deſire it of them, eſpecially where many conſciences are engaged upon the inqueſt, and that under the penalty of an eternall mulct, and where the Authority whereby things are done is within a little as doubtfull, as the reaſon of their doing being done.

It may well be I confeſſe, that that Painter ſpoiled his picture that mended it, or rather altered it according to the exceptions of every fancy that would finde fault with it; an errour that ſome are too guilty of in theſe dayes, in the too eaſie change of frames and draughts of a farre greater moment than the painters workemanſhip, and an eye endued but with naturall and ordinary skill may eaſily perceive what a comely deformity is left us. If the people muſt alwayes bee heard in ſuch matters, I meane in matters of Church and State government; they will never likely have done their quarrels, untill they have quarrelled or agitated all into confuſion; ſince as Judicious Mr. *Hooker* hath well obſerved, and we finde by lamentable experience at this day: There is ſcarce any thing more eaſie than to perſwade a people that they are not well governed; no yoke can be ſo fit or eaſie to their necks, but thoſe untamed Calves or Bullocks will be ready enough to ſhake it off, and plead for licentiouſnes under the name of liberty, hence it is that affectation of novelty is ſuch an epidemical diſeaſe amongſt them, and not more univerſall than turbulent and pernicious; which made the Thurian's lawgiver provide that ſevere Antidot againſt it, by making a law that whoever would go about either to aboliſh any one of the old lawes, or attempt to eſtabliſh a new, ſhould preſent himſelfe before the people with a rope about his

his neck: to the end, that if his invention were not approved of all men he should presently be strangled, and so hee should tast first of the poyson that himselfe had mingled: That it might not be safe for any man to propose that which should be dangerous to the whole body. A law that never was more needfull than to our people, and in these dayes; and I thinke we may well wish it had been the first Act of this present Parliament; it might no doubt have saved a great many lives, and prevented a multitude of mischiefes. *A great Moralist maketh it a great doubt*, whether any so evident profit may *be found in the change of a received Law of what nature whatsoever, as there is hurt in the removing of the same, for so much as a well setled policy may be compared to a frame or building of divers parts joyned together with such a ligament as it is impossible to stirre or displace one, but the whole body must needs be shaken or shew a feeling in it.* The doubt I conceive to be a little too generall, but yet the reason that hee giveth hath proved too true in our present condition. And the old rusty sword of justice at *Marseille*, that the same Authour tells us of, was a good emblmee to signifie, the great caution that should bee used in admitting of novelty in publique administrations.

But yet though the danger of novelty doth forbid the People to be admitted for tamperers with the setled constitutions of a Kingdome, since the selfish nature of men is such, that for the most part every one (as we see) would have his private affections and designes be the onely gages of publique rules, and the profit of one man is observed to be the dammage of another; yet when the perillous businesse of changing old or making new Lawes is set on foot, it is not inexpedient that all mens objections may be heard against them before they be throughly established; and therefore it were not a misse that as some Colleges use to deale in the admission of their members, making them probationers for a certaine time before they be finally admitted into the number; so those new Lawes that are brought in might be probationers too amongst us for a convenient time, in which time it might be free for all men to make their exceptions against them in a faire and peaceable manner. The banes of them should be first as it were publiquely asked as we

uſe to do in matters, and liberty allowed to every man to ſhew cauſe if he knowes any why they ought not to bee contracted with the Common-Wealth; and when they are once ſo ſetled, for ever after the people ſhould bee bound to hold their peace, unleſſe it be in ſuch caſe where ſome cleare and manifeſt oppoſition is diſcovered betweene the Law of God and the received conſtitutions: In which caſe alſo there is great moderation to be uſed, and nothing to bee extorted by force or tumult, nor is it often found that the people are fit Judges in ſuch things.

But this may ſerve I hope to excuſe me from the over-ſevere cenſure either of folly or malignity, in that now I have indeavoured ſo far to ſerve the good of the Church & State, as now in this time of attempted change, and whileſt thoſe new Lawes that are brought in are yet upon their probation, being not yet eſtabliſhed by a full authority (which cannot be done with pretermiſſion of, or contradiction of the ſupreme magiſtrate) yea, whileſt the Lawes are yet in force whereby the old cuſtomes are ordained (unleſſe we will admit that the acts of a leſſe and more imperfect power may aboliſh the acts of that which is more full and perfect, or that a Body without a Head hath more faculty and perfection than a Body and Head together) I hope I ſay I may be excuſed from the aforeſaid cenſures, if now I have diſcharged ſo much faithfulneſſe to the Church and State, and particularly to my Prince and the ſuffering party, as to offer my objections againſt thoſe things that are attempted in a faire way to the publique view, and eſpecially unto their conſideration who have taken upon them the mannage of the buſineſſe.

And this may ſerve in part too, for an anſwer unto the ſecond objection that may be made againſt me in point of Arrogancy, in undertaking the examination of the Acts of a whole Synod. I ſhall acknowledge the parts and gifts that are amongſt them to be farre more eminent than any I can pretend unto I contend not with them in theſe things, but I hope to be found as faithfull as they, and thinke I have altogether as much Authority to deſire a reſolution from them of thoſe doubts that conſcience may make againſt, that they have done, as they hav (being not deſigned by the ſupreme power, or the Church there-

thereunto) to make constitutions wherein mens Consciences are not satisfied. God hath chosen the foolish things of the World to confound the wise; the weaker things of the World to confound the things that are mighty, the base things of the World and things that are despised hath God chosen, yea, and things which are not to bring to nought things that are; that flesh should glory in his presence. I desire not to make odious comparisons for them, nor ambitious or arrogant ones for my selfe, not to quench but revive the flames of Christian love betwixt us. But yet it is possible they may be in an errour; and then *Micaiah* was no presumptuous Prophet to oppose 400 Prophets that had mistaken their message; and I could tell my censurers that the *Arrian* Councells, and the Councell of *Trent* too might have had a more free and uninterrupted passage through the World perhaps, if they had been secured from the examination and opposition from particular men. And we know the Apostle hath laid a command upon us to try the spirits; however we may reverence their guifts, and wish the Church the benefit of them in the right employment; yet wee dare not ascribe so much Divinity unto them, as to take all things upon trust that they shall impose upon us, or receive every Mettall of their Coinage for pure Gold, without bringing it unto the test, lest in so exalting them wee should debase the most high; and whilest we afford such reverence unto them, we should forget to pay that reverence which is due from us, unto the Church of *England*, and those Constitutions which have beene established by other former Synods at least as Authenticall as they.

If all this will not justifie me form a blot of insolency, I must beare it for ought I know, onely to make them the more inclinable to lenity in their censure of it: give me leave to say, that if I cannot bee freed from the guilt of insolency, in taking upon me to examine the Acts of a whole Synod (as they are stiled) I cannot see how it will gaine them the Glory of modesty to take upon them not onely to examine but to abolish the Acts of the Church of *England*, confirmed by the Lawes of the supreme civill power, and by the Constitutions of the Ecclesiasticall State of this Nation, unlesse they had a better calling to do it than we know of.

To

To the third quarrell of impertinency that may be entred against me in desiring an answer from them for the actions of others. I answer briefely, That the highest capacity that I can look upon them in, in that Body where they are assembled, is as they are chosen by those others for the direction of their Consciences, in those things which they were to doe. And therefore if things have beene done amisse, it concerned them to have advised them better, and yet wee have some reason to beleeve, where we consider the advantages that divers of the Synod have made unto themselves of some of those Acts that have beene done by others, in the receiving the benefit of pluralities of Sequestred Livings, &c. That some of those things were done not for want of their advice to the contrary, but were promoted by their advice and councell. And Councellours as well as Actours of Inconveniences are answerable to God, and may be desired by men concerned, to afford them satisfaction in Conscience: However it bee I doe but propose Quæres and Doubts of them in the maine, and if there be any modest harmelesse way I thinke that is it.

To the fourth and last objection that I am lyable to. I doe not undertake the justification of my selfe against it, but first excuse it, and desire pardon; my minde is full of many thoughts in these times, many issues I have strugling in the wombe of my soule at once, and one hath the hand as it were upon the heele of another, like *Jacob* upon the heele of his Brother, ready to supplant it, or precipitate the birth of it. Besides the particular businesse of the Directory reasons was not in my minde when I went first about this worke, and that may I hope bee admitted for one tolerable Apology for the omission of setting downe the Passages of the Directory in the same order with the Quæres, unto which divers of them are directed.

But Secondly, to make some amends for this errour, I have here afforded thee the draught of the preface to the Directory, where thou hast the severall objections thereof against the Common Prayer, which are pointed at, and called to a reckoning in some of the Quæres, especially in the 7, 8, 9, 10, 11, 12, &c. unto the 26. Together with some other particular

Passages

paſſages of the Directory it ſelfe concerning Buriall of the Dead, and Holy-dayes which are touched upon therein.

If any ſhall deſire farther to know why I have not gone through with other paſſages of the Directory; I anſwer with the proverb, that haſt makes waſt, and withall ſome regard was to bee had of the volume in ſuch a time, when people are ſo eaſily frighted from a Booke by the Bulke of it. But if I finde that the further proſecution thereof ſhall bee deſired from ſo weake and rude a hand as mine is. I ſhall be willing to make up what hath beene wanting ere it be long: In the meane time honeſt Reader, *His vtere mecum*, read deliberately and judge impartially, and the Lord who is the God of wiſedome and Peace fill thee full of the riches of his ſpirituall wiſedome, and reſtore Peace unto us in theſe poore diſtracted Kingdomes. Farewell.

To the Reader.

passages of the Directory is false concerning Burial of the Dead, and Holy-dayes which are touched upon therein.

If any shall desire farther to know why I have not gone through with other passages of the Directory; I and well with the proverb, that half makes wast and withall some regard was to bee had of the volume in such a time, when people are so easily frighted from a Booke by the Bulke of it. But if I finde that the further proceedings thereof shall bee desired from so weake and rude a hand as mine, I shall be willing to make up what hath been wanting in it be long: In the meane time honest Reader, *Hic mere necum*, read deliberately and judge impartially, and the Lord who is the God of wisdome and Peace fill thee full of the riches of his spirituall wisdome, and restore Peace unto us in these poore distracted Kingdomes.

Farewell.

The Preface TO THE DIRECTORY.

IN the beginning of the blessed Reformation, our wise and pious Ancestors tooke care to set forth an Order for Redresse of many things, which they then, by the Word discovered to be Vaine, Erroneous, Superstitious and Idolatrous, in the Publique Worship of God. This occasioned many Godly and Learned men to reforme much in the Booke of Common-Prayer at that time set forth; Because the Masse, and the rest of the Latine-Service being removed, the Publique

Worship

Worship was celebrated in our owne Tongue; many of the common People also received benefit by hearing the Scriptures read in their owne Language, which formerly were unto them as a Booke that is sealed.

Howbeit, long and sad Experience hath made it manifest, That the Leiturgie used in the Church of England, *(notwithstanding all the pious and Religious intentions of the Compilers of it) hath proved an offence, not onely to many of the Godly at home; but also to the Reformed Churches abroad. For, not to speake of urging the Reading of all the Prayers, which very greatly increased the burden of it, the many unprofitable and burdensome Ceremonies, contained in it, have occasioned much mischiefe, as well in disquieting the Consciences of many godly Ministers and people who could not yield unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or Subscribing to those Ceremonies. Sundry good Christians have beene by meanes thereof, kept from the Lords Table, and divers able and faithfull Ministers debarred from the exercise of their Ministery (to the endangering of many thousand Soules, in a time of such scarcity of faithfull Pastors) and spoiled of their lively-hood, to the undoing of them and their Families. Prelates and their Faction have laboured to raise the Estimation of it to such an height, as if there were no other Worship, or way of Worship of God amongst us, but onely the Service-Booke; to the great hinderance of the Preaching of the Word, and (in some places, especially of late) to the justling of it out, as*

unnecessary;

unnecessary, or (at best) as farre inferiour to the Reading of Common Prayer, which was made no better than an Idol by many Ignorant and Superstitious People, who pleasing themselves in their presence at that Service, and their Lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance and carelessenesse of saving Knowledge and true Piety.

In the meane time Papists boasted, that the Booke was a compliance with them in a great part of their Service, and so were not a little confirmed in their Superstition and Idolatry, expecting rather our returne to them, than endeavouring the Reformation of themselves: In which expectation they were of late very much incouraged, when, upon the pretended warrantablenesse of imposing of the former Ceremonies, new ones were daily obtruded upon the Church.

Adde hereunto (which was not foreseene, but since hath come to passe) that the Leiturgie hath been a great meanes, as on the one hand to make increase an idle and unedifying Ministery, which contented it selfe with set Formes made to their hands by others, without putting forth themselves to exercise the gift of Prayer, with which our Lord Jesus Christ pleaseth to furnish all his Servants whom hee calls to that office: so on the other side it hath beene (and ever would be, if continued) a matter of endlesse strife and contention in the Church, and a snare both to many godly and faithfull Ministers, who have beene persecuted and silenced upon that occasion, and to others of hopefull parts, many of which have

been, and more still would be, diverted from all thoughts of the Ministery to other studies; especially in these latter times, wherein God vouchsafeth to his people more and better meanes for the discovery of Errour and Superstition, and for attaining of knowledge in the mysteries of godlinesse, and gifts in Preaching and Prayer.

Vpon these, and many the like weighty considerations, in reference to the whole Booke in generall, and because of divers particulars contained in it; not from any love to Novelty, or intention to disparage our first Reformers (of whom wee are perswaded that were they now alive, they would joyne with us in this worke, and whom wee acknowledge as Excellent Instruments raised by God to begin the purging and building of his House, and desire they may be had of us and Posterity in everlasting Remembrance, with thankfulnesse and honour;) but that we may in some measure answer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may satisfie our owne Consciences, and answer the expectation of other Reformed Churches, and the desires of many of the godly among our selves, and withall give some publique Testimony of our indeavours for Vniformity in Divine Worship, which we have promised in our Solemne League and Covenant: We have after earnest and frequent calling upon the Name of God, and after much Consultation, not with flesh and blood, but with his holy Word, resolved to lay aside the former Leiturgie, with the many Rites and Ceremonies formerly used in the Worship of God: And have agreed upon this following Directory for all the parts of Publique Worship,

Worſhip, at ordinary and extraordinary Times.

Wherein our care hath beene to hold forth ſuch things as are of Divine Inſtitution in every Ordinance; and other things we have indeavoured to ſet forth according to the Rules of Chriſtian Prudence, agreeable to the generall Rules of the Word of God. Our meaning therein being onely that the generall heads, the ſenſe and ſcope of the Prayers and other parts of Publique Worſhip being knowne to all, there may be a conſent of all the Churches, in thoſe things that containe the ſubſtance of the Service and Worſhip of God; And the Miniſters may bee hereby directed in their Adminiſtrations to keepe like ſoundneſſe in Doctrine and Prayer; and may, if need be, have ſome helpe and furniture; And yet ſo, as they become not hereby ſlothfull and negligent in ſtirring up the gifts of Chriſt in them: But, that each one, by meditation, by taking heed to himſelfe and the flock of God committed to him, and by wiſe obſerving the wayes of Divine Providence, may be carefull to furniſh his heart and tongue with further, or other materials of Prayer and Exhortation, as ſhall be needfull upon all occaſions.

Con-

Concerning Buriall of the Dead.

When any person departeth this life, let the dead body upon the day of Buriall, be decently attended from the house to the place appointed for publique Buriall, and there immediately interred, without any Ceremony.

And because the customes of kneeling down, and praying by, or towards the dead Corps, and other such usages, in the place where it lies before it be carried to Buriall, are Superstitious: and for that, praying, reading, and singing, both in going to, and at the Grave, have been grosly abused, are no way beneficiall to the Dead, and have proved many wayes hurtfull to the living, therefore let all such things be laid aside.

Howbeit, we judge it very convenient, that the Christian friends which accompany the dead body to the place appointed for publique Buriall, doe apply themselves to meditations, and conferences suitable to the occasion: and, that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

That this shall not extend to deny any civill respect or differences at the Buriall, suitable to the ranke and condition of the party deceased whiles he was living.

Concerning Dayes and Places for Publike Worship.

THere is no Day commanded in Scripture to be kept holy under the Gospell, but the Lords day, which is the Christian Sabbath. Festivall daies, vulgarly called Holy dayes, having no warrant in the Word of God, are not to be continued.

Nevertheless it is lawfull and necessary upon speciall emergent occasions, to separate a day or daies for Publique Fasting or Thanksgiving, as the severall eminent and extraordinary dispensations of Gods prouidence shall administer cause & opportunity to his people.

SIR,

I Have been severall times your Auditor, and cannot but confesse that I have heard many Truths from you. Truths imployed in their right Offices, Truth vindicating Peace from the bane of Division; and Truths vindicating truth from the liberty of Corruption. I shall not now question with you whether you have guided the Truth unto its right end, as well as you have employed it in its proper Function. I have heard you mourning for the miserable condition of this Church and Nation; and I thinke every good Christian should joyne with you in the lamentation of these great evills: For who can think or speake it without a heavy and groaning heart; That we have lived to see the Paradise of the world become a rude and desolate wildernesse; The glory of the whole Earth to become the shame and reproach of all Nations: The Temple of God (for so I may well say this Kingdome of ours was, if any of late dayes in the World) turned into a great Den of Theeves and Robbers: The earst enclosed Garden of the Almighty, once full of the fragrant Flowers, and wholesome Herbes and Plants of Divine Truths, not lesse amiable in their beauty and ornament, then profitable in their Soveraigne vertues and operations, & hedged about with an orderly discipline or government (though some thought it grew too high) transformed indeed (not reformed) into a horrid brake of Weeds and Bryers, and become a free harbour for Toads and Serpents, & every noysome and poisonous creature, whilst falshoods, and those none of the meanest additions doe

doe not as heretofore steale in as Theeves by night, or dwell obscurely as strangers amongst us; but are even naturallized, and made free Denizens in this wretched Nation: and as if our Age were the refuse and dregges, the very last offall of all the former winnowings of the floorers of time, and our Nation the sinke to receive the Congeries of all that Corruption that ever any Nation hath brought forth, whether in depraved Doctrines, or debauched Conversation; All the Articles of the Creed almost, the great κριτήριον, heretofore to distinguish between Christians, and Jewes, and Infidels; and all the holy Commandements of God; The great and holy Mounds and Ramparts between the pastures of the Sheep, and the wildernesse of the Wolves or Goats; between the road of life, and the broad way of death and damnation, are not onely shut out of your Directory for Worship, when as yet they themselves are the great Directory of God, for the main parts of his Worship, (which should have been better considered of) but are as commonly trampled upon as the durt in the streets.

Quis talia fando?
Mirmidonum dolopumve aut duri miles Vlysses,
Temperet a lachrimis

I cannot blame you to lament these things, I thinke we should all take up the wish of the Prophet *Ieremiah*, *O that my Head were waters, and mine Eyes a fountaine of teares, that we might weep day and night for these things, and for the slaine of the daughter of my people.* For those many thousands that have been slaine by the violence of the sword: and that farre greater number which we may justly feare have beene, and are dayly slaine by the famine and corruption of the Word; when we doe but thinke how the glorious Maximes of truth, the very foundations of Christianity are shaken and demolished.

How

How the Beauty and Order of Gods Worship, together with the peace and unity of the Church is defaced, and confounded.

What continuall incroachments and inroads Sathan makes upon the Lords Inheritance, to the ravishing and worrying of so many thousands of soules; the blood whereof must be one day accounted for by some body.

How the Lamps of the Temple, together with the fire of the Altar (sincere knowledge and holy zeale) seems by the twinkling to be even almost ready to goe out amongst us. The former being turned for a great part into frantick fancies; and the later into unsanctified furies.

How the new nightly Lights, or *ignes fatui*, that appeare to the seducing of the people, whilst they promise to guide them, doe seeme to be sad Messengers of the declination of the Sunne of the true and saving knowledge of the Gospel; and to threaten us with the sad fate of *Antioch*, and *Ephesus*, and *Smyrna*, and those other famous ancient Churches, which for lesse unthankfulnesse (it may be feared) then we have shewed, have been stripped of the ornaments of the Jewels and precious graces of the Gospel, and have had the Candlestick removed from them. How can we but feare the fearefull sentence that our Saviour in the close of the Parrable denounced against the Jewes, to be the sad judgement that hangs over this Nation; Even that the Vineyard of the Lord shall be taken from us, because we have not yeelded the fruit thereof; but have beaten and cast out the Messengers of the Lord with such a sharpe and cruell persecution, and that against those that the Authors cannot deny to be Preachers of the truth of the Gospel, and to embrace the same faith which themselves professe and allow, (as for ought I know) I may challenge any to parallell in all respects in any Christian Story: Which together with the many other crying sins

of this Nation, may seem to threaten us with that woe of the Prophet, and make us to cry out with him; *Woe unto us, for the day goeth away, for the shadowes of the evening are stretched out.* Jer. 6. 4.

We have great reason to beare a part with you in the lamentation of those sad consequences that have followed already upon these things, and are likely yet further to come in. Who can mourne sufficiently for them?

But could we shed forth ten thousand Rivers of teares, yet they would not satisfie the Duty that God expects from us; that wee should not content our selves with a fruitlesse lamentation, but should all use our best endeavours for a remedy. And sure he is not worthy the name of a Christian that would not readily joyne with you in this too. And I pray God it bee not too late. And I could heartily wish, we could all so far forget our selves, our interests, our former courses, and illegall, and unwarrantable ingagements, as to joyne together in those means, which are most conducible to a sound and speedy remedy.

But I shall desire you not to grow angry (if I shall, as I do) earnestly intreat you to cast your thoughts back upon your owne wayes, and to consider well, whether you and others with whom you have travelled together in turbulent Machinations, have not led on these mischiefes in the road wherein they have hasted to surprize us, whether you have not beene too too active in cutting up and pulling downe those Mounds of Government both in Church and State, at the ruines whereof, they have broken in; to the great devastation of the inheritance of the Almighty; and whether a Writ of *Quare clausum fregit* will not issue forth against you from an higher Court then the Parliament, unlesse you prevent it by a timely Repentance, and a serious endeavour to repaire those breaches which you have made.

Con-

Consider, I beseech you, whether it had not been wisedome and piety, (however vile and extravagant the old Mounds were growne) to let them have stood, at least not to have pulled them up root and branch, till your new Quick had beene growne up, (as wise Husbandmen use to doe) and had beene able to have kept in the Inclosure from those Forrages that have beene since made upon it; especially since (as it appeares) you could not foresee what Frosts might nip it, or what Beasts would devoure it before it could attaine unto its full growth, for all those Thornes wherewith you fenced and covered it.

Let this Meditation take up some of your solitary and serious minutes, and if your Conscience will take no Bribes from Interest, I hope you may discover it to be a friendly Admonition.

I am glad you have learnt; but how did you learne it? by acting upon others, or suffering your selfe? but I am glad you have learnt it; but sorry that you have learnt it so late, and by such sad experience, *That Persecution is such an innocent and profitable thing unto the sufferers.* But I must beseech you to remember, *That it is not altogether either so innocent or profitable to the inflicters.* I would you had not beene so busie in reading hard Lectures upon this subject unto others, before you would acknowledge it your selfe. I am very well pleased to heare you now tell us, *That the greatest Persecution is better then those farre greater evills which are now come upon us.* Had you but learnt this seven yeares sooner, you would not sure have beene so impatient of a fancied Persecution, or at the most so light a one as the worst of it was; as in the shaking off that yoak from off your necke, and by springing so violent a

Mine under the late Ancient Government, to have opened the doore to all that Rabble that is come in. Me thinkes your present Doctrine is a secret retractation of your practise heretofore: let your future practise bee now answerable to your Doctrine, or take heede your Sermons bee not turned into Bills of Indictments against your selfe, when you shall stand at the Barre of the great Tribunall. You see now I hope how dangerous a thing it is to bee tampering with the frame of a Church or State, when it is once reasonably setled in any tolerable condition: and that it was a wise saying of holy *Augustine*, *Ipsa quippe mutatio consuetudines etiam quæ adjuvat utilitate novitate perturbat*, That the change of things received by custome, although it be such as may helpe by the commodity of it doth cause trouble and disturbance by the novelty.

Aug. Ep. ad Januarium.

You finde now I hope, that every Novelty is not a Medicine.

I thinke you cannot, I am sure you dare not deny, but many men did, and more might have gone to Heaven, had that Frame, and Government, and Discipline beene continued, which was founded in the bloud of so many Martyrs; at least if it had beene peaceably and orderly reformed, by a wise and moderate reclaiming of some wilde Branches that had crept into it; and by a reduction of it to a (somewhat more neare compliance) with the frames of the Primitive times.

Tell mee truely, or if you will not confesse to us, yet confesse to your owne Conscience; Doe you not finde cause heartily to wish, that you had left some things undone.

Wee had need take heed what sparkles we kindle, unlesse wee bee well assured that wee know how and when

when to quench them againe, leſt wee burne downe the Houſe we dwell in.

Who would have thought that the ſetting fire of a paire of Lawne ſleeves, and a Common Prayer-booke, ſhould have made ſo much Tinder to light ſuch a multitude of Matches amongſt us, to ſet ſuch a blaze into three ſeverall Kingdomes.

Oh this Ambition! it is a peſtilent Tumour. And *Diogenes* his Pride it's thought was asbad as *Plato's*. I am ſorry his Tub too is in ſuch requeſt amongſt us. *Calco faſtum Pla. omis, ſaid Diogenes. Sed majori faſto, replied Plato.*

Oh this Covetouſneſſe! it is no good Chyrurgeon to cure the wounds of a Church or State: it hath proved unto us like thoſe *Medici pariſienſes*, it is too much given to Phlebotomy. A bloudy ſinne it is without doubt, but will the Biſhops Lands, or the ſequeſtred livings, or Deaneries thinke you pay for that great *Acceldama* of this land? Oh a peaceable mind; it is a rich commodity.

Sir, I could finde more to ſay in this matter: But I ſhall conclude, commending unto your conſideration theſe few ſayings of the wiſe man.

The beginning of ſtrife is as when one letteth out water: therefore leave off contention before it be medled with. Prov. 17. 14.

It needs no other deſcant but what as I remember your ſelfe gave upon it not long ſince, I referre you to your owne Notes.

He that digeth a Pit ſhall fall into it, and who ſo breaketh an hedge, a Serpent ſhall bite him. Eccl. 10. 8.

Remove not the ancient Land-marke, which thy Fathers have ſet. Prov. 22. 28.

One more. *My Sonne, feare thou the Lord and the King: and meddle not with them that are given to change.* Prov. 24. 21.

Sir, Thinke mee not your Enemy for this advice. I aſſure

assure you, I heartily wish your greatest good; and I pray you consider that I am but a poore ruinous Wall, that have received so strong a Beame of your owne light from you, and thus reflected it upon you againe for your good.

Of which I rest an hearty well-wisher in the recovery and preservation of Truth and Peace, and Righteousnesse in the Church, and in the prosperity of my gracious Soveraigne and his Kingdome:

Octob. 18. Die Dominico nolliscente. Anno infaustæ seditionis Angliana jam curente septimo felicissima verò incarnationis Dominicæ supra millesimo sexcentissimo quadragessimo septimo.

POSTSCRIPT.

SIR, where men wish no good, they doe not use to expect any; that you may ghesse therefore by my confidence in you, how farre I am from wishing any evill unto you, I am bold here to entreat your favour to present these few Quæres to your Synod, desiring their sincere and speedy resolution.